

Boston Recorder.

PUBLISHED BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, OVER THE MASSACHUSETTS

SABBATH SCHOOL DEPOSITORY.....PRICE \$3.00 A YEAR, OR \$2.50 IN ADVANCE.

Whole No. 1230.

No. 30.....Vol. XXIV.

FRIDAY, JULY 26, 1839.

ROMANISM.

For the Boston Recorder.

THE FRENCH FRIGATE LA VENUS AT TAHITI.

LONDON, VT., JULY 6, 1839.

Mr. Editor.—In the Recorder for June 28, and in several other papers, I have seen an account of the visit of this French Man of War at Tahiti, and it is stated, "for the purpose of demanding satisfaction for the unjust, cruel and piratical assault made upon the French priests, at the time they were torn by an infuriated mob, (under the sanction of the authorities of the island) from the house of the American Consul, and inhumanly forced on board a small schooner, which was compelled immediately to leave the island."

This extract is taken, I believe, from a Paris paper, and I do not hesitate to affirm, that a gross misrepresentation of facts, as it regards the conduct of the Tahitians, could scarcely have been fabricated. Fortunately I was at Tahiti within ten days after the Catholics were last away. I remained there two weeks, and obtained from the Rev. Mr. Pritchard, a minute and authentic document giving all the facts in the case.

It is stated that "the commander of the French frigate demanded of the authorities of the island, that 10,000 francs, or \$2,000 be paid as an indemnity to the priests; that the French flag be hoisted on a small island in the harbor, and saluted with 21 guns; that a public letter of apology be written to the Governor of France by the Queen, and security be given that hereafter all French subjects be permitted to come and go and reside on the island, on the same terms as those of the most favored nations; in default of which the town was to be destroyed in twenty-four hours." To prevent this catastrophe, the resident missionaries borrowed the sum demanded.

I would here remark, that I cannot believe this account concerning the conduct of the Venetians to be true, though I have not facts to show it false. It looks like one of those bravo stories which vain excoimbs delight to tell, to display their greatness and make a sound in the world. I cannot believe it true, because at the Sandwich Islands, not four years since, a complaint was brought before a French Consul, by Richard Charlton, Esq. the English Consul, against the Hawaiian government, for sending off the French Catholics, and the captain, at a public interview with the chiefs, declared, as every man of common sense would do in such a case, that the Hawaiian nation was an independent nation, and that the king and chiefs had a right to do as they pleased. This declaration was known at Tahiti long before the visit of the Venus, and if the conduct of that vessel was, as it is represented to be, it will merit universal indignation from the civilized world, and it will become the French nation to look to it.

The following is a minute and authentic account of the facts, showing the conduct of the Catholics, and what the Tahitian government did to remove them.

The most spirited attempts which the Catholics made to introduce their religion into the Society Islands, were made in the fall of 1836. On the 21st of November, (1836) a Mr. Wilson, from Hamilton, Tahiti, in a small schooner from Gambier's Islands, anchored at Papeete, a retired place on the north side of Tahiti, some 30 miles from the principal port, (Wilkes' Harbor) where he landed three Catholics, two priests and a carpenter. As Wilkes' Harbor is the only port of importance on the island, and is also the residence of the Queen and principal chiefs, the Catholics preferred a more retired place, knowing, as they did, that the captain, the governor, would not give their permission. They passed round the back side of the island, reconnoitering the ground, and on the 24th of November, arrived at Papeete, Wilkes' Harbor, where they were immediately received and entertained by Mr. Moerenhout, who was then American Consul.

As it will be difficult to give a correct account without frequent allusions to this gentleman, it may be proper to say, that Mr. Moerenhout is a Dutchman by birth, a Frenchman by education, a Catholic by profession and marriage, and an Englishman only as it regards his very imperfect acquaintance with the English tongue. On account of his refusing to acknowledge the laws of the government, and the Queen as the laws of the government, and the part he took with the Catholics in opposition to the Queen and governors, at the request of Her Majesty, and much to the honor of our present Executive, he has been promptly displaced from office, and Samuel R. Blackley appointed in his room.

Such promises to protect the Catholics as long as they pleased to remain on the island, though the Tahitian laws forbade any foreigner remaining on the island, without permission from the Queen and governors.

(See Port Regulations, Art. 4. "No master or commander of a vessel is allowed to land any passenger, without special permission from the Queen and governors.")

On the 26th of November, the priests, accompanied by Mr. Wilson, had an interview with the Queen and governors. The Rev. Mr. Pritchard, for many years resident missionary of the place was present, by special request of Her Majesty to act as interpreter. The priests requested Mr. Pritchard to withdraw, saying, "We have come to see the Queen alone." Mr. Wilson requested Mr. Pritchard to remain, saying, that he had always been her interpreter when ships of war came, and in the transaction of important business with foreigners.

The priests would not comply with the Queen's wishes, but sent for the pilot, a native who had learned a few phrases and a little broken English. "When he arrived," says Mr. Pritchard, "it was laughable to hear the American Consul, with his broken English, trying to make the pilot understand what he was to say to the Queen. It was difficult to decide which of the two could speak the better English, and so much were they at a loss to understand each other, and consequently, to make the Queen understand, that Mr. Pritchard was obliged to interpret, the Queen and governors continually enquiring of him, "What do they say?"

The priests, after telling Her Majesty that she was to be Queen, that all the land was to be hers, and that they had only come to tell her the word of God, presented Her Majesty with a silk sash, a few days before she was selected at Mr. Moerenhout's store, and laid it aside intending to purchase it. Mr. M. had recommended the sash, and also a little gold, with which to tempt Her Majesty to agree to their proposals. The priests also presented two doubloons each, (which were rejected,) saying, that it was to reward the demands of the law that they might remain on the island. But the law makes no demand upon the purse. The Consul had led them into this mistake, assuring them that if they should pay \$30 each, they could remain on the island at pleasure, and claim the protection of government. In the discharge of

his official duties, the Consul had learned, that no master of a vessel could turn a man on shore without permission under a penalty of \$30, and hence he inferred, that if passengers should pay that sum, they might remain on the island, the same as a sailor turned on shore by his master. (See Port Regulations, Art. 3.)

The printed law is as follows, Art. 3. "No master or commander of a vessel is to discharge any seaman, or any other person belonging to his vessel, or to allow such person, or persons attached to the vessel, without special permission from the government, under a penalty of thirty dollars; twenty of which shall go to the Queen, six to the governor of the port where the ship anchors, and four to the person who conducts the individual to his ship, or makes known the circumstance to the proper authorities."

Her Majesty requested the laws to be read, but the priests refused to hear them. When they perceived that their money would not be received, the law making no such demand, they shifted their ground and said, that they gave the money, not because the law required it, but as a present to the Queen. Thus, in the outset, they gave a fair specimen of their insidious character. Finding no prospect of success, they said to the Queen, "La ora na," the common native salutation, and hastily left. The Queen immediately dispatched a messenger to tell them not to repeat their visit, and that she would not allow them to remain on Tahiti. She also requested Mr. Pritchard to write to their friend, the American Consul, to send him a copy of the law, and to inform him of her pleasure respecting the priests.

Her Majesty's letter to the priests is as follows, viz:

Tahiti, November 29, 1836.

E. Tavaru, E. Tarata.—La ora na ora i toa tonu na mai i roto i to'u nei Basileia. Teia ta'u para'u i ora, eiaha ora e para'i i to'u nei fenua, &c.

The following is a correct translation.

Tahiti, November 29, 1836.

Messrs. Laval and Claret.—Peace be with you two in coming into my dominions. This is what I have to say to you two. By no means remain on my land. Go to Mureara (Gambier) your proper place. Missionaries have long resided on my land. We have been taught by them the Gospel, and we know it. God has increased good in my kingdom. Do not think evil of me; do not think that I have ill-will to you. I also know your compassion and kindness towards me. Do not by any means think that what I now say is the language of some other person. It is not. This is the language of myself and the governors. It is not agreeable to us that you should remain on this land. Peace be with you in going away.

The following is her letter to the American Consul:

Tahiti, November 27, 1836.

E. Tavaru.—La ora na e to Fetia toa i le parahi i to'u nei Basileia. Ha ite aeneia e teletia to'i o'i papai mai i'u nei, &c.

Translated as follows:

Tahiti, November 29, 1836.

Mr. Moerenhout.—Peace be with you and your family in dwelling in my dominions. I have received the letter which you wrote to me; it has been read, and I am acquainted with what you say in it. You enquire of me whether the fourth law is really mine. This is what I have to say to you. This law is my own and the governors in my kingdom. Peace be with you.

On Monday the 12th of December, the schooner in which they came, being ready for sea, the Queen sent the two priests a letter, of which the following is a true translation:

Tahiti, December 12, 1836.

Messrs. Laval and Claret.—Peace be with you. I have to say to you two. Go on board Hamilton's vessel on which you came hither. By no means remain. It is not agreeable to me, nor will it ever be so. I have ordered my officers to put you two on board the vessel. Do not be obstinate. Do not make things difficult. Should you make things difficult, I shall then consider what steps to take towards you. This is all I have to say. Peace be with you in going away.

The American Consul furnished the priests a small house, some 60 rods from his consulate, where they locked themselves in. The house was surrounded by officers of Her Majesty 24 hours, waiting for them to come out, at the time they desired to leave. About noon, on the 13th, they determined to wait no longer. The cottage being very low, they lifted up the thatch, when three of the natives went over the wall, unlocked the door, led them out, and by the assistance of other officers put them and their property on board the vessel, which put out immediately to sea.

An "unjust, cruel and piratical assault" upon the priests? Were they "torn by an infuriated mob from the house of the Consul?" Were they "inhumanly forced on board a small schooner?" Was the schooner "compelled immediately to leave the island?" No; the priests were the aggressors. They landed secretly upon Tahiti, in opposition to the existing laws. They were treated with great leniency, no assault made upon them, and no harm of their hands injured. They were not "torn by an infuriated mob," but from the residence of the Consul, but gently led out of a hut 60 rods from the consulate, where the Consul was secreting them contrary to law. They were not "inhumanly forced" on board the vessel, but conducted peacefully to the vessel. The schooner was not "compelled immediately to leave the island." No.

When the vessel was ready to return to Gambier's Island, the Queen only detained it 24 hours, that Capt. Hamilton might carry back the priests which he had brought and landed contrary to law.

From this simple, unvarnished statement of facts as they occurred, the civilized world will judge how much occasion the French frigate had for its outrageous conduct towards a harmless and defenceless nation, and how much ground the Consul had for his letter of complaint to the Queen. (It will be recollected that President Van Buren promptly removed the Consul from his office, as soon as Queen Pomare made a representation of his conduct.)

The next day, December 12th, the Consul addressed a letter to Her Majesty complaining that his consulate had been broken open—that the Catholics under his protection had been taken away—that the American flag had been insulted, and that he should not rest it again till a Man of War should arrive to reimstate him in his office.

After Tahiti was visited by His British Majesty's ship of War Action, Captain, Lord Edward Russell, to whom the Queen addressed the following letter:

Tahiti, December 23, 1836.

Captain.—Peace be with you. I now make known to you the unpleasant business which has lately taken place at Tahiti. Two Frenchmen, Roman Catholic priests, came here to

teach their doctrines. It was not agreeable that these persons should remain on this land. This is the reason why it is not agreeable, we have missionaries of our own, and we have all been informed of the Holy Sabbath.

We will not agree to receive other strange doctrines. This is another thing why it is not agreeable to us, the laws of our land will not allow it. On that account it is not agreeable to us that these men should remain on Tahiti. Had they remained on this island, much evil would have arisen in the government. On this account we were strenuous to regard our laws. Are we wrong in doing this? We think that we are not wrong. In no way whatever have we treated these persons ill. This is what has occasioned the difficulty. These two persons would not regard our laws. And they have been assisted by the American Consul. We think that is not his proper business. On the day on which he was received as American Consul, he said, "I will regard all the Tahitian laws," but now he does not regard those laws. We have not treated him ill while he has been living among us. This is what we wish, that we may live together in peace and good will towards each other. Peace be with you.

In a public assembly the whole subject was laid before His Lordship, and he gave his reasons for the following opinions, viz: that the Queen was quite correct in sending the priests away—and that if the American Consul was secreting them in a private residence, contrary to the laws of the island, the Queen did right to break it open. *Protestants.* Queen Pomare's simple, candid letter, giving reasons why the government were unwilling to receive the intruding priests, and also reasons for the conduct of the government towards them, will speak for itself, and the decision of Lord Russell, after a full investigation of the facts, will show how his Lordship viewed the matter.

A particular account of the second and last attempt of the Catholics to enter Tahiti, and the conduct of the Queen and governors towards them, will be reserved for the next communication.

Yours truly,
EPHRAIM SPAULDING.

For the Boston Recorder.

PROTESTANT SOCIETY.

We the undersigned, being impressed with the importance of doing what we can for the support of civil and religious freedom, and the alarming prevalence of Popery in the country, threaten to do all that is dear to us, and bring us under a most cruel despotism, deem it expedient, as philanthropists, patriots and Christians, to do what we can to suppress Popery, and to aid in the support of such means as have for their object the overthrow of the errors of Romanism, and to put an end to the present and future well-being of Roman Catholicism.

The above expresses the main design of a society, in the vicinity of Boston, which is governed by a constitution, and laws in harmony with it. The design of the association, and remarks on the subject of Romanism, they voted to print.

WARREN SMITH, Scribe.

Remarks on the subject of Romanism.

It would be interesting and useful to trace out Romanism in all its radical principles as it relates to civil and religious life; but we will mention only a few of the main things which ought to be brought before the public mind, and repeated. All ought to be impressed with some of those startling considerations which are most prominent in that "mystery of iniquity," and which have filled the world with slavery and blood for *thousands of years*, and which threaten to destroy all we hold dear.

First of all, let it be remembered, that all the principles and devices of the papal authorities are held by popes to be infallible, and a denial of this is the forfeiture of liberty, property and life; and often life drawn out in tortures most extreme. Such is Romanism in the nineteenth century, judging by their fundamental doctrine of their infallibility, and by their own books.

The following is an extract: it is a decree of the Council of Lateran, held by the Pope, called Innocent III. A. D. 1215, more than 600 years ago.

"We excommunicate and anathematize every heresy that raises itself against this holy Catholic Church, and which we have already ready excommunicated, condemning all heretics, by whatever name they may be called. And being condemned, let them be left to the secular power, or to be punished by due animadversion. And let the secular power be warned and induced, and, if necessary, be compelled by ecclesiastical censure, that as they desire to be reputed and considered believers, they take an oath for the defence of the faith, that they will endeavor, in good earnest, to exterminate, to their utmost power, from the lands subject to their jurisdiction, all parties denoted by the church; so that from henceforth every one who is taken into any power, either spiritual or temporal, shall be bound to confirm this chapter by his oath. But if the temporal lord required and warned by the church, shall neglect to purge his territory of this heretical faith, let him, by metropolitan and provincial bishops, be tried by the bond of excommunication; and if he seems to satisfy within a year, let that be signified to the pope, that he may denounce his vassals, (subjects,) therefore absolved from their fidelity, (allegiance,) and may expose his country to be seized on by the enemies who, exterminating the parties, (all but papists,) may possess it without any contradiction, and may keep it in the purity of the faith, saving the right of the principal lord, provided he put no obstacles hereunto, nor oppose any impediment; the same law, however, being observed in regard to those, who have no principal lord. And the Catholics, thus taking the bond of the cross, shall gird themselves for the exterminating of heretics, shall enjoy that indulgence, and be fortified with that holy privilege, which is granted to them that go to the help of the holy land."

In A. D. 1229. "The Council of Tolosa strictly forbade the laity to possess the books of the Old and New Testaments in the vernacular idiom. This prohibition has been considered sacred for more than 600 years; and they are now forbidden, under severe penalties, to read the Bible printed by Protestants, whom they call heretics. And to the question, 'What is heresy?' a priest gave the following answer: 'It is heresy to read the Bible.' And they do not believe what your priest teaches: it is heresy not to attend mass and confession; and not to pay church dues; and above all, it is rank heresy to act contrary to a priest's directions!" Hence the poor ignorant papists would think it their duty to kill any one, free your house or city, or do any thing else, if a priest should require it of them. And they are encouraged to commit all sorts of enormities by the indulgences they receive, and promises made, that if they die in the act of obedience, they shall be absolved from all guilt, and be saved. Thus 'the man of sin, and son of perdition,' as Paul says, 2 Thess. 2: 4, "opposeth and exalteth himself above all that is called God, or that is worshipped; so

that he as God, sitteth in the temple of God, showing himself that he is God." According to their sycronic circuses, and theatres, riots, drunken frolics, and any and every kind of wickedness, and the Holy Sabbath.

According to their principles and practices for twelve centuries, all Protestants, whom they insolently call heretics, must be exterminated from the earth! Let the government of this nation be taken into the hands of papists, a thing they desire and are struggling to accomplish, and which is very possible, and we will hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

Let us hear the thunders of 1312, and see how feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; and hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Roman power, notwithstanding any oaths of allegiance to this government?

he would take umbrage, were he told that he was a stranger to human nature! Self-deceived Levi! for one moment consider. How seldom do you deal with men in bargains or barter?—mix with them in every day life—visit their work shops, their families, or their fields? what do you know of the poor man's wants, or the widow's tears, at their own homes? In short, though a minister's first appearance is the ordeal,—his manner of writing, of delivery, of life, will form his destiny, and imprint a characteristic seal upon his usefulness.

LAYMAN.

For the Boston Recorder.

DEATH.

How awful are the solemnities of the hour of death! To think of parting at once with all we love on earth, and going into an unknown eternity—how it chills our worldly affections! Is it possible the hand that traces these lines, this beating heart, this agile frame, may in a few days be wrapped in the winding sheet, shut up in the coffin, and lowered into the cold, cold grave? Yes, this may be; and though now enjoying health, something whispers me that it will be even so.

How often in the days of my boyhood have the thoughts of death crowded upon my mind, and how often did I resolve to be better, and more prepared. Alas! I left the paternal roof and went abroad into the busy world to gain an honest livelihood, whenever the hand of sickness was upon me, how have I remembered my broken promises, and trembled at the thought of dying! Afterward, when ambition had allured me "far from my native home," how have I remembered the kind advice of a dear father, and the tears and the warning blessing of an affectionate mother? They are before me now. The paternal admonition, "Remember thy Creator," and the last benediction of that dear one on whose fond bosom were spent my happy hours of infancy, "God bless thee, my son," still sounds in my ear. That kind father now slumbers in the tomb, and a letter from my friends, received a day or two since, informs me that my mother too lies at the point of death. Would that I were prepared to follow them! Though in the morning of life, the world has lost its charm, and still I dread the tomb. *All is dark beyond!* I have read in the Bible, which I believe is a revelation from God, that "without holiness no man shall see the Lord;" and though I have always maintained a moral and respectable course of conduct, I feel that I am not HOLY!

These are no childish whims. My spirit has never quailed in the most dreadful scenes; and now, if occasion required the execution of a dangerous enterprise, I would occupy the most daring point. Indeed, I have lost all fear of mortals, but my subdued soul trembles before the Almighty! Oh God! I am not prepared to die, or to stand before thee in judgment. I have heard from your preachers that Jesus died for me. But it avails me nothing. My heart remains the same. O that one ray of heavenly light could pierce the darkness of my poor soul, or that I could once hear the sweet and melting tones of God's mercy and forgiveness!

"When overwhelmed with grief,
My heart within me dies;
Helpless, and far from all relief,
To Heaven I lift mine eyes."

A Stranger in a Strange Land.
Boston, July 16, 1839.

FORM OF SELF-EXAMINATION.

I. GOD. In my love to God am I affected with mere kindness without a moral character? or do I love that holiness which seeks to bottom the happiness of the universe upon holy order? which requires me to love the disturber of the public order and happiness? which hates and forbids my sins? And do I love that justice, (another name for universal rectitude,) which respects the rights of all beings, and in defence of the rights of the universe punishes sin? Do I rejoice that such a God reigns? Do I love to be at his feet and look up from the dust and mire of the world? In the most trying scenes do I submit to him? Am I glad that all my interests and circumstances are at his disposal? Do I depend on him for all things? Can I trust him for all that I need for time and eternity? Is it my supreme desire to see him known and honored as God? Is it my sincere wish and purpose to serve him all my days? to promote the universal interest of his kingdom? to recommend him to all? Do I love to be in his presence and commune with him in prayer? Is it because he is there that I wish to be in heaven? Am I thankful to him for my rational existence, my unnumbered comforts, and my immortal hopes? For love like this do I feel incapable of making any return, and put myself down for an everlasting bankrupt? Let it a joy to reflect that God will be his own reward,—all that reward to himself that he ever expected or desired? that he is infinitely happy in gratified benevolence?

II. LAW.—Do I love the divine law? Does it appear glorious that God forbids all selfishness, pride, and idolatrous attachment to the creature, and requires men to love him with all the heart, and their neighbor as themselves? Does it appear glorious that he has taken such strong measures to render this lovely and harmonizing temper universal, by promising to reward it with endless joys and threatening the opposite with eternal death? Do the threatenings, and the execution of them, appear glorious? Does this blessed law, proceeding from the heart of God as a stream from the fountain, show him to me full of the very love which the law requires?

III. SIN. Have I the deepest sense of sin when I have the clearest views of God? Do I hate sin? and chiefly because it is against him? Do I long to be delivered from it, not that I may be free from its annoyances, which cannot be uttered; and that, not so much for the reward, as because it is right and agreeable to the will of God? Are the remains of indwelling sin my greatest grief and burden? Do I realize, feel that I deserve eternal death? Do I labor to repent? Is it a luxury to lie low in the dust at the feet of God and mourn for sin? Am I generally the happiest when I feel the most unworthy? Did I ever see myself to be utterly undone; unable to induce God to change my heart or pardon my sins, and too desperately wicked to think a good thought or do a good deed? Is it then can I myself believe in his self-mourning power and mercy? Do I see my perishing need of a Saviour, through whom alone that power and mercy could be exercised?

IV. CHRIST. Does it appear to me a reality that Christ died for sinners, to answer the end of their punishment? Do I fully credit the oath which God constituted his Son the High Priest of the world and engaged to accept his sacrifice and intercession for sinners? Do I realize the sincerity of the invitation and promise as extended to me, and that God will

certainly receive me for Christ's sake if I go to him aright? Does the whole Bible appear more true and more precious than it once did? Do I find that a view of my own vileness and of the awful purity of God is necessary to give me a sense of that glorious High Priest? And does a view of that glorious High Priest, so necessary for my acceptance with God, make me feel that I am polluted and vile? Do I really depend upon his death as the ground of my pardon? Do I hope to receive all positive good as his reward? Do I cast myself upon his intercession? Do I see that, vile as I am, I may go to God through him? Do I see him to be a medium through which a whole world may come? and do I long that all should see him as he is, and should go to God by him? Does this way of salvation appear glorious, as supporting all the holy principles of the law, disclosing the wonderful self-sacrifices of God, and saving a guilty world? Is it my hearty wish to be saved in no other way? Is Christ precious to my soul; the chief among ten thousands and altogether lovely? Do I esteem all things but dross in comparison with the knowledge of Jesus Christ my Lord? Does that cross crucify me to sin and the world? Do I feel myself not a sinner, but bought with a price? and have I heartily consecrated all that I am and have to the service of my Redeemer? Have I not kept back a part? Are my powers, my time, my influence, my property, my friends, all devoted, and held ready to be employed or resigned as fast as he shall call? Am I willing to deny myself, and even to die for his name's sake? Do I long to see his kingdom advanced, more than any other interest? And when I see it do I rejoice more than in great riches? Is it ravishing to see the Lamb in the midst of his Father's throne, exalted and honored by all heaven? Do I long to be there casting my crown at his feet, and ascribing to him all the glory of my salvation? Will that constitute the sweetest part of my heaven?

V. OBEDIENCE. Do I habitually obey all God's commands? Is there no single sin that I habitually indulge? Is there no single neglect that I habitually allow? Do I select and pursue my business, and regulate my expenses, and conduct my intercourse with society, from a sacred regard to the divine authority? Do I act with a sensible reference to this hour to hour? Do I habitually know what it is to be moved to action by the love of God, and to draw from him all my motives to active service and holy living? Does my religion reduce my selfishness, pride, and love of the world, and make me more and more disinterested, humble, dead to the world, and devoted to God?

VI. MY NEIGHBOR. Is there a human being on the face of the earth whom I would harm? at whose calamity I would rejoice? to whom I do not wish well? whom I would not befriend if in my power? Take my rival in business or honor,—my greatest enemy; and am I hurt at any assault upon his feelings or good name? In my temper and conduct do I render to him what I might reasonably wish him to render to me? Do I feel more benevolently than I once did towards all mankind? Do I make conscience of doing them daily all the good in my power? Do I daily deny myself for others in little things? Do I conscientiously discharge my relative duties? Am I charitable in my words to the extent of my means? Am I concerned for the spiritual interests of those around me? and do I show it in my prayers and in my faithful dealings with them? Have I a special delight in the character and company of Christians?

THE CURIOUS.—There is one sect in the religious world, which although not enumerated in any book of denominations, or in any other theological dictionary; which although it has neither distinct creed nor separate temples, still it is entitled to a specific notification: this sect I shall denominate the *Curious*. Their seeking truth, is a *curious* thing. They may be called a sect, or a church, for the time can interest them by something new; and they attach themselves to every congregation, that has something going on out of the common way. Thus they are carried along the stream of profession, like twigs and chips that are floating near the edge of a river, they are intercepted by every weed, and whirled by in every little eddy.—*Rev. J. A. James.*

It made my heart bleed, to see that young man in the bloom of life, in full muscular vigor, sent into eternity. I am afraid, unprepared. "Who slew him?" I asked, and he repeated, "Who slew him?" And the voice of the criminal answered, "It was groceries—liquor—liquor."

"O my God, I cried, speed the glorious course of temperance, till every still-house—closed—every grocery is shut up—every man under the whole heavens—make the act of manufacturing and vending intoxicating liquor, a crime punishable with severe penalties! Ten thousand murders—and ten thousand weeping voices—respond and say, Amen!"

Intelligence.

LONDON ANNIVERSARIES.
The English Correspondent of the New York Evangelist, (who is supposed to be Rev. Dr. Matheson) writes as follows, under date of 29th of May last—

MAY MEETINGS.
You will, no doubt, have received the copies of the "Patriot," which were sent about ten days ago, and which furnish an account of our principal societies. I also expect that Dr. Beman will furnish you with facts and with his first impressions, which must excite greater interest than any account that I can give. There are some things, however, which I cannot do, that I can perform. I can make a comparison between this year's meetings and those of former years; and I can speak of the deputations and their reception more freely than he can do.

With regard to the first topic I would say, that compared with former years, the meetings this year have been dull. I do not mean less noise and applause, or less disapprobation expressed in audible tones; but less mental energy than usual—less of that manly boldness of spirit, which, in former years, has been less of that powerful, yet almost overwhelming defence of great principles, which I have witnessed—less of that hallowed excitement among the people, which seemed to constrain them to consecrate all to Christ. Perhaps I should except from the above comparison the meeting of the London Missionary Society, which, though not equal to some former meetings, was good, substantial, and useful. No missionaries from heathen lands were there, to produce some of the feelings which have been elicited in former times. This, however, was a token for good—as the good men were laboring abroad instead of being at home, and the meeting was thus deprived of its chief interest. I ought to say further, that most of our institutions have kept up the amount of their income; but there does not appear to be a determination to increase it. Here, again, I must except the Missionary Society. At its anniversary, a resolution was passed unanimously, that an attempt be made to raise the income to £24,000. Last year they only raised £24,000. Without a great impulse of missionary zeal and systematic effort, this cannot be done. Wealth is not enough of that; profession is not enough of that; knowledge of the state of the heathen world is likewise not enough of that; what is wanting, is the spirit of Christ. If this existed in greater power in our ministers and churches, I am convinced, I am convinced that neither men nor money would be wanting. The same spirit that furnishes the one agency would provide the other. My deepening conviction is, that the church has hardly begun to do her duty; that we have been making the efforts of children, keeping too much by childish things; that we have yet to become men, and to put away childish things. May that time soon arrive.

THE AMERICAN DEPUTATION.
Drs. Beman and Patton have been most favorably received at all the meetings which they attended. I ought in justice to say more, that their reception has been warm, most cordial and affectionate. Dr. B. has been an invalid, and has consequently appeared less at public meetings than Dr. P. But both of them have done their duty, and have well represented our religious institutions. The affectionate regards of your churches which sent them, have been responded to by the Congregational churches of England and Wales; so that, I trust, the delegation has drawn the Christians of both countries, who desire and value this fraternal intercourse, more closely together. I was much gratified to perceive so much kind, enlightened feeling on all sides. I am convinced, when your delegation returns, and gives in a report, that it must be perfectly satisfactory to you as well as to themselves. I think also, that their presence and addresses at our public meetings, which included all denominations, will do good at this particular time, when we have been so recently threatened with war. It is of immense moment, to have thousands of pious, intelligent and influential minds in this country impressed with the conviction that this is a deplorable and detested by the Christians of America. This was fully declared; and no sentiment was more loudly cheered than when the desire was expressed that there never should be war between England and America. Tories, Whigs, Radicals, Churchmen and Dissenters, united in the sentiment most cordially. The views also which your delegation take of abolition, gave them a greater hold of our audiences. No American, known to be unfavorable to the abolition of slavery, would be heard patiently in England. I make no remarks as to the justice, kindness or policy of such intolerance, but merely state the fact.

There is much more to write about, but reserve it. Our protracted meetings are going on in various parts, with good effects. Dr. Patton has engaged to visit two or three where such services are to take place.

RECEIPTS OF SOCIETIES.—We have in the London Missionary Register for May and June, a list of the receipts of the various societies in the early part of that month. The receipts of all for the last year amounted to about \$2,105,000. This includes, however, about \$500,000 for Bibles, Tracts, &c. sold. The receipts of the Foreign Mission Societies amounted to \$1,118,000, among which some of the largest received in round numbers, as follows:—

Wesleyan, \$376,000

Church, 320,000

Baptist, 99,000

London (Cong. chiefly,) 291,000

From the London Watchman, June 6.

METHODIST MISSIONARIES IN SPAIN.

With more grief than surprise our readers will learn that the Rev. W. H. Rule, a faithful and zealous Wesleyan missionary, has been expelled from Cadiz, where, for nearly two years and a half, a branch of the Gibraltar Mission has been established for the benefit of the British and American seamen who visit that port; and where a Spanish school has been commenced, and an oratory opened, in which Mr. Rule conducted the devotions of a few Spaniards who were desirous to attend Protestant worship. We give a translation of the Royal Order published in Cadiz on this subject. The reasons by which this Order was obtained, and the circumstances under which it was issued, after Mr. Rule had been by authority required to leave Cadiz, are in character with that apostasy which works with "all discernment of unrighteousness." Will the Government or the colonists, afford the sanction and support of the State to the missionaries of the corrupt and intolerant Church, which has originated and effected the separation of a Pro-

testant pastor from his flock, either as instructors of youth, or as teachers of religion?

The following is the "Royal Order":—

Ministry of the Government of the Peninsula: Fourth Section: I have laid before Her Majesty the Queen Governor your communication of the 23d inst. relative to the English Methodist clergyman, Mr. Rule, who, with criminal tenacity, attempts to propagate in that capital, (Cadiz), his doctrines, availing himself both of preaching and teaching. Her Majesty being fully informed has deigned to approve of all the measures you have taken in this serious business, and in order to avoid the evils which might result to Spain from permitting the introduction of new sects of discord, she has thought fit to command that Mr. Rule be forbidden to open establishments of any sort, whether a school of primary instruction, a college of humanities, or any other, in which, directly, by himself, or by persons under his influence, he might disseminate doctrines contrary to our religious unity. It is also the will of Her Majesty that the said Rule be not permitted under any pretext to have meetings, conferences, or preachings, in his house, and that, if in spite of this prohibition he should continue to hold such exercises, contrary both to our belief and to our laws, that after the facts have been fully made out by written information you cause him to leave the province. Finally, Her Majesty desires that you enjoin on the communications of primary instruction that they speak over all the schools of their district with the greatest care, in order to prevent the introduction into them of doctrines that this fanatical secretary endeavors with such perseverance to spread abroad. By Royal Order I communicate this to Usia that you may understand it and carry it into effect. God keep you many years.

Madrid, April 30, 1839. HONFANERA DE COS. To the Civil Governor of Cadiz.

(Copy) MARIQUE.

BOSTON RECORDER.

FRIDAY, JULY 26, 1839.

INDIA.
We have received our usual file of the "Friend of India," published at Serampore, from which we gather the following items:—

LADIES' NATIVE FEMALE SCHOOL SOCIETY.—This Society devotes its care to a Female Christian Institution, under the care of Mrs. Campbell and her sister. It has under its care twenty-seven orphans. During the last year, seven of the inmates have been married to young men of the native churches. Several of the children give evidence of piety. Similar institutions have been established at every station of the London Missionary Society.

HINDOO COLLEGE.—Five Hindoos received diplomas at this college, on the second of February, for the practice of medicine.

AGRA SCHOOL BOOK SOCIETY.—A society has been formed at Agra, the past year, under promising circumstances, for the translation and publication of school books in the vernacular language of India.

ICE AND APPLES.—Mr. Tudor arrived in February, with his cargo of Ice and American Apples and Pears, to the great gratification of the East Indians.

KIDNAPPING.—It appears, notwithstanding the positive prohibition of the importation of the slaves to British West India, a system of kidnapping is being carried on, not less atrocious than the African slave trade. It is expected, however, that the vigilance of the British government will break it up. The "Friend of India" remarks:—

We are happy to find from the papers which have been brought by the last Overland Mail, that the report of the meeting which was held in Calcutta, in July last, to petition Government on the subject of the Cooly Trade, has excited a most lively sensation in England. Public indignation has been kindled at the intelligence of these infamous practices, which were brought to light at that period in Calcutta; and it has no longer any apprehension that the Trade will be suffered to revive, under any denomination or pretence. Public sympathy has been awakened in favor of the victims of this barbarous system; the public mind is fully alive to the enormity and the extent of the evil; and the cause of humanity has acquired a fresh triumph. No arts which the shrewdness of the system can put in practice, will be allowed to delude those who have now been introduced behind the scenes. After having, at an unexampled sacrifice of money, and after an unexampled struggle, succeeded in extinguishing Slavery itself in the colonies of Britain, the benevolent in our native land will not allow a Slave Trade to grow up in the East, under the pretence of allowing "free men to take their labor to the best market." The people of England are perfectly aware of the cupidity, the policy, and the unextinguishable perseverance of those who have once started the profits which are to be derived from the labor of Blacks, in the hands of the Whites. It is no longer a secret, that the West India Planters hanker after the cheap labor of our patient Coolies; and it is well known, that as soon as the prohibition to export them is relaxed, every port in India will become a mere slave mart, and our coasts, to the extent of more than two thousand miles, will be desolated with scenes of rapine and cruelty, as revolting as those which have depopulated the coast of Africa.

CALCUTTA SEAMEN'S FRIEND SOCIETY.—This institution is increasing in usefulness. The gospel is preached in their floating chapel twice every Sabbath, and every Wednesday evening, and occasionally on board such vessels as are favored with pious commanders. The attendance the past year has been greater than any preceding year. A new Floating Chapel has been constructed at an expense of more than 7000 rupees. The services have been chiefly performed by Rev. Mr. Penney, who, we regret to state, has been suddenly cut off by the cholera. Sailors' Homes have been established the past year at Bombay, Madras, Singapore and Canton.

CHRISTIANITY IN CHINA.—A French paper states that a mission of the Greek church has existed at Peking ever since the time of Peter the Great; that upwards of 300,000 Chinese have embraced Christianity, (nominal of course); that the Emperor has studied it, and holds it in respect; that the law of 1836, was directed against the English, of whose political influence the Emperor began to be afraid; and that all persecution against Christianity, in the Empire, will soon cease.

ENGLAND AND PERSIA.—The progress of the English army up the Indus is strenuously opposed by the natives, and the prospect of a war between England and Persia seems to be increasing. The "Friend of India," of Feb. 11, states that the political factions of the British Envoy at the Persian Court had ceased, and he was on his way home. It is also stated, in one account that the Russians had effected an alliance between Prince Karmain, at Herat, the king of Persia, and Dost Mohamed, to oppose the advance of the British into Afghanistan; and in another, that the king of Persia had determined to re-invest Herat.

The Friend of India of Feb. 28, contains intelligence of the success of the British army, without bloodshed. The Editor remarks:—

The Amer of Hyderabad, who had strenuously resisted the overtures of the British Government, and refused a passage to our troops, has been reduced to reason, without the necessity of bloodshed. He has agreed to grant us the free navigation of the Indus, to pay down twenty-seven lakhs of Rupees towards the expenses of Shah Sooph's contingent, and to receive a subsidiary force of five thousand British troops. His previous rejection of the terms proposed by our

Government was evidently the result of a secret combination with the powers beyond the Indus, from whom he expected succor. His unconditional submission, on the approach of our troops, is likely therefore, to produce a favorable impression in Afghanistan, and by confirming the dread of our power, to smooth the path of future operations. It is an auspicious circumstance, that the progress of our troops northward from the sea, and southward from Ferozepore, situated on the left bank of the Indus, has been accomplished without the necessity of firing a shot, with the exception of a broadside or two from the *Wellington*, at one of the mouths of that river. This uninterupted advance must serve to deepen among European nations, the idea of our supremacy in India.

The Indus may now be considered as emphatically our boundary. The most Mohammedan commerce, India is brought into a state of dependent alliance with us. Our paramount authority has now been extended among the tribes on the Indus, who have never yet acknowledged it; and they are linked with the association of states over which the genius of Great Britain presides. But for the circumstances which have constrained us to take up an advanced position beyond the Indus, we question whether the footing we have now gained on its banks could have been acquired for years to come. This may, therefore, be deemed an important collateral result of the present movement. It will remain for us to improve the advantages which have thus been gained, by making the line of effectual resistance, the line of the Indus, with the entire command of that river, and with the Steamers which the Court of Directors are said to have destined for its navigation, nothing will be wanting but a free passage through Egypt, to enable us to transport a body of European troops from Falmouth to the Punjab, in less than six weeks. The countries on both sides the Indus which have been so long the victims of an unexampled and unexampled commerce; an interchange of commodities will bring in its train industry and plenty; and the seeds of civilization will be sown and matured by this association with the foremost of civilized nations. With the free navigation of the Indus, under a British guarantee, which we do not expect, in a few years, that will exhibit the same appearance as a new world, the Ganges does! The vast regions of Central Asia, especially if a paramount British influence can once be established among them, will present a magnificent field for commercial enterprise. The Indus is the nearest route by which the manufactures and productions of Europe can be thrown into them; and where commerce is so free, and so profitable, it will not fail to follow. Whether we view the present course of events, therefore, in a commercial, political, or a moral point of view, they must be considered as forming a new era in the history of these extensive territories, and as the first step towards bringing them within the pale of modern civilized associations.

THE SHIPWRECKED SLAVES.

It will be recollected that several American vessels, engaged in the regular slave trade between Alexandria and New Orleans, were, at different times, shipwrecked on the British West India Islands; and being brought up, by a writ of *habeas corpus*, were declared, under British law, to be FREE. It appears that our Minister to England has been engaged in a very spirited correspondence with Lord Palmerston, upon a claim of indemnity for these slaves; in the course of which, he very distinctly intimates that the principle asserted by the British Government may lead to a war between the two nations. The sad spectacle would then be presented, of a war waged by the only Republican government on earth, in defence of slavery. And, it ought not to be forgotten, that it is proposed that to employ northern blood and treasure, in sustaining this loathed and abhorred system. The British government admit the claim for indemnification, in the case of those vessels which were wrecked while property in human beings was acknowledged in those islands; but pertinaciously refuse to recognize either the claim or the principle, in the case of those wrecked since slavery was abolished.

After failing to obtain a recognition of the principle contended for, and breaking off the negotiation for some months, our Minister, Mr. Stevenson, proposed a convention, restricting the operation of the British laws to *terra firma*, and inhibiting the landing of foreign slaves at any place within the jurisdiction of the colonial authorities; and providing, in case of imperative necessity, that the negroes might be placed in a fortification, or other place, under military command, till the owner could provide the means of re-shipment. The following paragraphs from Lord Palmerston's reply, show the spirit of the British nation, on this subject:—

"The British law seems to every man the free exercise of his own will, with respect to the disposal of his own self, but even self, but even self, but even self. The law gives to a slave his freedom; but if the slave thus set free should of his own accord prefer to return to another country with his master, and to resume his condition of slavery, there is nothing in the law of England to prevent him from doing so, for the law is protective and not compulsory. With regard to the West India Colonies, and to the American slaves, who have come within the British dominions, the right of serving out a writ of *habeas corpus*; or for the purpose of prohibiting a British court from issuing such a writ in favor of such a slave, or from ordering the discharge of such slave, if he is a free man, would appear to be illegal."

"Such a law would be entirely at variance with every principle of the British Constitution; that no government could venture to propose it to Parliament, and no Parliament would agree to adopt it."

"With respect to the second suggestion of Mr. Stevenson, the undersigned has the honor to state, that to confine the operation of British laws to the *terra firma*, and to declare that the law should not extend to the harbors of British colonial possessions, would be to deprive not merely from the law of England, but from the general law of nations; and would involve consequences so extensive in their possible operation, that her Majesty's Government would on that ground alone, independently of all other considerations, feel themselves precluded from acceding to such a proposition."

"The law of nations draws no distinction between the land of a country and the waters within its jurisdiction; and the principle upon which those waters are assimilated in this respect with the land, is too important to be lightly abandoned."

"With regard to the third suggestion, that American slaves, landed by unavoidable necessity within a British colony, should be placed for temporary custody under a military guard, the undersigned has also to express his regret that such an arrangement would be liable to insurmountable objections."

"In the first place, a duty of that kind would be so repugnant to every feeling of the officers and men of the British army that her Majesty's Government would, in any case, be extremely unwilling to call upon her Majesty's troops to perform it; and in the next place, it is doubtful whether the troops could be so employed consistently with the law now in force for the maintenance of the peace, and her Majesty's Government could not propose to Parliament the repeal of that law."

"These are the difficulties which stand in the way of such a convention as Mr. Stevenson has been instructed to suggest; but in addition to the foregoing observations, the undersigned would beg to remark, that if Great Britain were to concede such an arrangement with the United States, she could assign no good reason for refusing to make a similar one with France, with Spain, with Portugal, with Denmark, with Sweden; and the British Government, whose great aim for a long course of years has been to put an end to the slave trade, and to set an example to the abolition of slavery, would thus be led into a series of compromises of a directly opposite tendency; would seem, on a sudden, to have changed her ground; and after having, by an exertion unparalleled in the history of the world, abolished the condition of slavery within her own dominions, she would be found abrogating fundamental principles of law, national and international, for the purpose of upholding

in other countries the very system which she has herself made sacrifices to destroy within the territories of the British crown."

THE TEMPERANCE DINNER.

From the Christian Mirror.

Mr. Editor.—Can you afford space for this brief interrogatory? Do evangelical ministers preserve unsoiled the sanctity of their profession, or augment their personal usefulness, by being present at Webster dinners; or by responding, in a set speech, to a toast of "The Clergy," at a Fourth of July celebration, where fourteen hundred persons are present?

An answer is requested to the above interrogatory, in the next number of the Boston Recorder. Z.

It might not seem very modest in the writer, being a layman, to undertake to determine what would or would not "preserve unsoiled the sanctity of their profession, or augment their personal usefulness;" yet, as many people claim the right of keeping their ministers' consciences, even in matters of indifference, we may perhaps be allowed to "show our opinion," on a question so gravely propounded. A categorical answer, however, even were we a diocesan bishop, would not exactly meet the case. We will offer a few remarks, which may, perhaps, relieve the mind of "Z."

1. We should doubt exceedingly whether evangelical ministers would "preserve unsoiled the sanctity of their profession, or augment their usefulness," by participating in a "Webster dinner," or in a public dinner given in honor of any other man; for the same reason that we would doubt the propriety of the same thing in a private Christian, and for another reason applicable especially to ministers. Such things savor too much of *man-worship*, and are conducted too much in the spirit and on the principles of this world, to be participated in without injury to serious piety. And so perhaps, we might say of party politics generally; for we doubt whether any Christian can, with safety to his Christian character, and fidelity to his Divine Master, so identify himself with any political party as to be pledged to its measures or responsible for its acts; because such parties, in their associated capacity, frequently do things which would be worthy of discipline in an individual member of the church. At the same time, we believe it to be the solemn duty of every Christian to exercise his elective franchise in such a manner as best to promote the elevation of good men to office. There are, however, special reasons why ministers should not mingle or participate in political strife. Their office, as ambassadors of Christ, forbid it, as much as that of an ambassador at the court of St. James, forbids him to intermeddle with the strife of the Whigs and Tories and Radicals—his Master's business would suffer by it.

2. We suppose, from the allusions contained in his queries, that "Z." has reference to the fourth of July dinner at Faneuil Hall. That was not a "Webster dinner;" nor was it connected with any political party. It was simply a dinner in honor of temperance—designed to promote temperance; though we confess there is a seeming incongruity between the means and the end. Yet such it was. There were no intoxicating liquors present—nothing stronger than lemonade; and it was made up of all parties, except the rum party. It was designed to take the place of public Fourth of July dinners, of the old stamp; and we believe many good men attended it from a sense of duty, believing it calculated, in this way, to do good. Whether they rightly judged, it is not for us to decide; but, if it was right for other good men to attend, for this purpose, we see not why it was wrong for ministers to attend. We confess, however, that we have no sympathy with such scenes; but we cannot condemn all feasting indiscriminately, nor the presence of ministers at feasts, without condemning the example of our Saviour; and we cannot make consciences for other men, with respect to such things, without violating the principles laid down by Paul, in the fourteenth chapter of Romans. The question must therefore turn simply on the matter of fact, whether the ministers present at such dinners, in particular cases, do any thing inconsistent with their ministerial character; and this leads us to the last part of the query, as to "responding, in a set speech, to a toast of 'The Clergy,' at a Fourth of July dinner." In reference to this, we have to remark, that, though in the form of "toasts," the sentiments read by the Chair, in reference to which addresses were made, were in substance analogous to the resolutions spoken to, after the usual custom of popular meetings; and the one which called out a Rev. gentleman of this city, was merely an acknowledgment of a well known fact, that the clergy were active in the political revolution, which gave us freedom from one tyrant, and that they have been equally active in the moral revolution, which is likely to deliver us from another. We would not be willing to endorse all that was said and done at this meeting; but there was probably as little that was objectionable at this dinner as at any public celebration of the kind that ever took place; and so far as we can judge from the reports of the speeches, they appear to have been good temperance lectures. The address of the clergyman alluded to, was in good taste, well timed, and abounding with just sentiments as ought to be uttered by all who fear God, on the fourth of July. Whether he, or the other clergymen who were present, ought to have been there, we regard as a question resting entirely with their own consciences; and which nobody else can decide for them. Yet, perhaps, if any of their brethren are offended or grieved with them for this, Paul's rule would lead them to "set no more fourth of July dinners while the world standeth."

MR. WINSLOW ON TEMPERANCE.

"THE IMPORTANCE OF SUSTAINING THE LAW. A discourse, delivered in Bowdoin street Church, Boston, on Sunday morning, June 16, 1839. By Rev. Hubbard Winslow."

We rejoice to see this sermon. We have long been impressed with the conviction that the pulpit must speak out upon this matter fearlessly, truly and earnestly. We have endeavored from time to time to awaken the church upon the importance of this law, in its object and its claims for support. But we have not taken occasion to speak of the duty of ministers in regard to it, and we do not now propose to read them a lecture upon the subject; but will give them the example and opinions of one of their own number, and in the language of the last Temperance Journal, say to them:

"It is not surprising that religious bodies, and clergymen individually, one and all, should advocate and move toward this cause. Traffic in intoxicating drink meets and sets at naught its influence at every step. It debases his own honors—depopulates and impoverishes his own parish—destroys the moral seed he scatters—wastes the social affections he cultivates—deadens moral sensibilities—disregards man—defiles God—and destroys the souls he trails to save. He meets us face to face—no discouragement so heart-rending. Our only wonder is, that the pulpit does not, often speak forth the burning eloquence of hearts so often pained at the recital of rum's doings in the midst of each precious flock. How can the man of God hold his peace, when he sees before him, often, in the same house of prayer, the wolf and the lamb—the destroyer and the victim—committed

alike to him for spiritual instruction, discipline, and progress; and yet, while the one feasts upon the life-blood of the other, the pastor sees him make his own destruction sure."

This sermon is timely, is able, is eloquent, and ought to be widely circulated. The great question is, whether law shall be maintained in this Commonwealth, or passion, anarchy, confusion and intemperance. In this great moral contest there are but two sides: where good men, and especially ministers, are to be found? The people look to the pulpit and cry:

"Watchman, tell us of the night."

For the morning seems to dawn;

and we have no doubt, like Mr. Winslow, they will clear their garments of the blood of this traffic. The history of intemperance is a horrible one. Individual instances of its effects at the present day, are not the least horrible. It is not so, however, with the character of the rum traffic. Here is an immense change. Before the Temperance Reform, respectable men were engaged in it. They have abandoned a traffic fraught with so much evil; and the business is now conducted by men who have withstood the moral influences of this great Reform, and who insist upon selling, even now that the law forbids it. Public sentiment once sanctioned the traffic—it has now withdrawn that sanction. The law allowed it—it now forbids it. While public opinion tolerated the traffic, and the law authorized it, three quarters of the dealers in ardent spirits, from conscientious motives gave up the business. But how good men regard those who remain in the traffic now?—Shall they retire from a moral contest because the worst are the last to yield? What should have been expected of men who for gain will knowingly scatter poverty, wretchedness and crime among their neighbors—who are deaf to the cries of suffering children and disregard the entreaties of wives and mothers? who can look at the statistics of crime and misery at the Houses of Correction and Alms-houses with unconcern, and will sell on? We should have expected just what we see—a convention of liquor sellers agreeing to pay the fines of persons prosecuted—resistance to the enforcement of the law in riots, assaults, tarred doors—a disagreeing jury, &c. &c. But the developments of the opposition in the Courts, are more fatal to our institutions and the security of the citizen, than we were prepared to anticipate, and all who love our civil and religious institutions should at once make all proper effort to sustain the law, to the extent of his power.

After speaking of the duty of judges, lawyers, civil officers, and editors, Mr. W. proceeded:—

"Ministers of the gospel are by no means exempted from a duty in respect to this subject. While party politics ought never to invade the sacred desk, subjects of a great moral and religious interest, like this, involving the Christian character and welfare of the hearers, ought not to be so regarded. It is a throne of mighty moral power. No other man can contribute so much to form the conscience and the moral sentiments of the people, as the preachers of Christianity. Indeed, it is not to be questioned, that with the pulpits of this land the laws of this land must stand or fall. And when we are divinely instructed that evil governments are the cause of all our woes, when we consider with what imperious tones of authority Jesus Christ and his apostles enjoined strict obedience to every law as a religious duty, how can Christian ministers expect to be accounted faithful, if they altogether hold their peace in such a cause as this? Let a word of encouragement go forth from every pulpit to the friends of the law; let solemn and earnest appeals be made to the consciences of all men; let plain, direct, specific instructions respecting what ought to be done, be every where imparted in the kind and benevolent spirit of the gospel; and the effect cannot fail to be most powerful and benign."

"Finally, all the citizens of this Commonwealth have duties and privileges, of no ordinary measure, connected with this law. Who can do so much as to say, that he loves the government under which he lives, and is determined to sustain it? Who cannot, without descending to measures that savor of meanness, or are justly obnoxious to odium, faithfully perform whatever providentially falls to him in the way of upholding and sustaining the law, and securing its legitimate designs of the law? What future is there, when we cannot at least declare his sympathy in favor of the law? And who has yet to learn that virtuous female sympathy is, in every good cause, very powerful? Who is so obscure and unimportant, that he cannot cause the voice of his supplication to be heard in heaven, imploring of Him in whose hands are the hearts of rulers and subjects, that his officers may be pious, and our exacting righteousness; that wisdom and knowledge may be the stability of our times, and strength of salvation; that the fear of the Lord may be our treasure."

"How great the blessing which this law will secure to humble and happy families. It will prove to be a guardian angel of domestic peace, and will deliver us from scenes of dissipation to the duties and pure pleasures of home. How urgent, how irresistible the plea, which comes to us from the loom of every family in the land, in behalf of this law! The sighs and tears of thousands of worse than widowed wives; the nakedness and hunger of ten thousand of worse than fatherless children; the stern sufferings of the victims of intemperance themselves, which they endure in this life, to say nothing of their prospects for eternity—all, all call to us, with tones of subduing eloquence, to sustain and execute this merciful law."

"It is no cause for faint-heartedness, if in the first attempts to enforce this law, there should be some shuffling, dodging, contumacious of authority, special pleading, and indecision of jurors. The struggle will soon be over. It will not be long before the men who have been sufficiently to the law, will so change their business and their views as to favor it."

"This law was enacted in the right time. Had it been enacted sooner, it would not have been so successful. Had it been enacted later, the cause of temperance would have been given to suffer loss in the public sentiment; for on practice can be permanently condemned by a community, in which it is countenanced by law."

"All eyes are now turned upon us. We are as a city set upon a hill, which cannot be hid. The friends of temperance throughout this country will look, with intense desire, for the success of our efforts, and the enemies of temperance will look, with equally eager desire, for its failure. The stake is a great one; it involves the life and happiness of millions. Let all consider well how much is depended upon the success of this law. If any have hitherto doubted of its efficacy, through fear that it will not succeed, or that it will be made an occasion of political divisions, let them now come forward in a firm and unbroken phalanx to its support, and the result will surely be not less grateful to them, than to its earliest and most zealous supporters. It is the cause of no sect, no party, no class; it is a great common cause of our common country, our common welfare, our common interest. It holds a high rank among the virtues which Heaven has given us, to preserve to us, and to transmit to our posterity the civil, social, and religious blessings which we inherit. The cause is of God, and will prevail. Man might as well attempt to stop the sun in his benign journey through the skies, as to prevent this cause from going forth to enlighten and bless the world."

From the Vermont Chronicle.

TEMPERANCE TAVERN. *Paquet, July 11, 1839.*—A writer in the Chronicle asks to be informed "how it comes to pass that the people of Pawlet have obtained the blessing of a Temperance House?" The answer is easily given. A wealthy and benevolent citizen of the place, some three years ago, purchased the only tavern in the village, at an expense of \$3,500, and has since given the rest of it to a son-in-law, to keep a temperance house. The pledge has been fully redeemed. The establishment has been conducted on the strictest temperance principles, and we think, one of the best in the State.

As so much has, heretofore, been said about rum-selling-dragons, it is no more than an act of justice to that class of community, to say, that the genuine man who purchased and gave the rest of the premises above named, amounting to \$210 a year, is a deacon.

A CITIZEN OF PAWLET.

LIBERIA.

Items gathered from the Liberia Herald, April, 1839.

BAPTIST CHURCHES.—The editor gives an account of a quarterly meeting of the Baptist churches at Millsburgh, which he says was an interesting and refreshing session.

METHODIST MISSION.—The Methodist mission at White Plains have erected a dwelling house, workshop, school house, and outbuildings, all neat, commodious and convenient. They have established a semi-monthly publication at Liberia, entitled *Africa's Luminary*, edited by Rev. John Lays and Doctor S. M. E. Goben. In noticing this paper, the editor of the Herald remarks:—

"It is not the least of our pleasure to perceive in the editorial reference to the death of the unfortunate Mr. Folsie, a determination on the part of the editors to pursue a straight-forward and truth-telling course. It is only by this course, that we can hope to draw any important aid to the Colony or country from abroad. Deception will eventually be exposed, and brand the deceiver and the cause with infamy and destruction. Florida, and exaggerated statements have been the basis of the Colony, an unexampled past experience and instances, an unexampled past experience to mystify, amplify and magnify every thing said, done, seen or thought, in this land of dreamy mysteriousness, a ceaseless regard should be had to the soberness of truth."

This mission have also established a Seminary or High School at Monrovia, under the direction of Jacob A. Burton, A. B.

DEATHS.—Rev. T. Smith, of the Baptist church, died in January, in the triumph of faith. The editor of the Herald speaks of him as having been the means of much good to the church, both at Monrovia, Millsburgh, and Caldwell. In March, Rev. J. B. Burton, of the Methodist Church, died at Monrovia. His character and usefulness is spoken of in the highest terms.

GOVERNOR BUCHANAN arrived the first of April. He had made a tour through the Colony, and was joyfully received.

WAR.—There has been an attack upon Bassa Cove, by the Fishmen; which was, however, repulsed, without very serious loss on the part of the Colony. The natives have also made an attack on the Sinoe settlement, killed three Americans, and wounded seven others.

TRANSLATIONS.—Rev. Wm. G. Crocker, of the Baptist Mission, has translated the Gospel of Matthew and Luke into the Bassa tongue; and Rev. Mr. Wilson, missionary of the American Board at Cape Palmas, has translated Matthew into the Grebo language. He has also published "A Brief Grammatical Analysis of the Grebo language." The following extract will give some idea of the construction of the language:

English.	Grebo.	Translation.
I am drunk.	ma ni na.	rum works him.
Sea-Sick.	na na na.	the sea works him.
It lightens.	ya a po yi.	the sky he winks his eyes.
To thunder.	teh nahn.	the thunder haws.

of the Secretary. Would we could say, it was not driven up and down the aisle.

7. To decline all serious meditation on the truths heard in the house of God—to neglect special and current prayer for the Spirit's gracious influences to seal the truth and sanctify the soul by it—to be "busy here and there" in a social visit to a neighbor, or in receiving such a visit, or in roaming the fields or walking the streets—to let the remnant of the Sabbath be passed in any such way, is to destroy, to a very great degree, the moral power of that holy day.

We wish we could say none of these things are true among the professed people of God; but we cannot. Of not a few of them we are obliged to say, "In how many ways they succeed in rendering the Sabbath almost entirely unprofitable." There is vital power enough in the precious institutions of that day to move forward the saints to an higher eminence in that day of dignified and adoring Christian character. But their energy is neutralized by the various ways in which the world is suffered to maintain its influence over the mind. The weak disciple is kept so; the ignorant remains so; the lingering in the Christian race lingers still. While ranks of the disciples are numbered with spiritual infirmities which the daily hallowed Sabbath, by its well improved privileges, would effectually remove. Happy is that Christian who makes full proof of the Sabbath's sanctifying power by honoring it according to the commandment. He will find it is "the day the Lord hath made," and which the Lord will make to him one of the mightiest agents of spiritual good.

NEW PUBLICATIONS.
SELECTIONS OF WILLIAM PENN. By William A. Aldrich. 12mo. 18mo. Boston; D. S. King, 37 Washington St. 1836.
A well executed and instructive volume. The character of Penn was so strongly marked, and is so well known in its prominent features by current tradition, that those already familiar with it, will not find much here, that has not already been stored in memory; and the principal gratification will arise from the stirring up of their minds by way of remembrance, in the author's neat and pleasant manner. But the youthful generation, for whose use it is especially designed, we doubt not will feel grateful to Mr. A. for presenting before them in so short a compass, and with so much perspicuity of style, and fulness of moral instruction, the life of a man, whose name will live in sweet remembrance as long as our country lasts, and also "while immortality endures." Penn had his faults; and who has them not?—but they were faults that "leaned to virtue's side;" and he nobly overcame for self-will in some instances, and overcame integrity with obstinacy; it is no new thing under the sun, but a matter of every day occurrence; and if any thing will correct the tendency to such mistakes in human nature, it is the careful consideration of their legitimate results, as brought out in the history of the distinguished founder of Pennsylvania. The influence of a volume like this, it seems to us, cannot be otherwise than happy, as far as its circulation shall extend.

THE PROTESTANTS; being a continuation of the Reformation in Germany, from 1525 to 1532, including the Confession of Augsburg. The 14th volume of the Sabbath School Church History, pp. 203. By Harvey Newcomb. Boston, Mass. Sabbath School Depository, No. 13 Cornhill, 1836.

It so happens that, of the fourteen volumes of Sabbath School Church History, which it seems have been prepared by Mr. Newcomb, this is the first that has fallen in our way; unless the first of the series be excepted. If we may judge of the whole from the specimen before us, the collection must form an invaluable treasure for any Sabbath school library. But little is generally known of the history of the church in past ages, and that little is commonly learned only in detached fragments, and consequently is of little practical use. A connected view of the leading facts in the history of the Christian church from its first establishment down to the present time, thrown into a form and clothed with a drapery that will interest the rising generation, is a desideratum which we are happy to find is already so far supplied. A demand will hereby be created for the larger works of Mosheim, Milner and others, and knowledge will be increased. It is a delightful study; especially when with the thread of the story, there is interwoven so much valuable instruction on a thousand important matters of duty, as the author has contrived to introduce. Let every child of the land be taught what God has done for Zion in past ages; and then he will be prepared to appreciate what He is doing now; and what He has promised to do hereafter.

A CURSE FOR SCANDAL; or detraction displayed; exhibited by gossip, talkers-over, laughers-at, revilers, backbiters, slanders, scooners, sneers, eye-glances, mimics, caricatures, and epigrams. By Amelia Opie, author of "Illustrations of Lying." pp. 208. Boston; J. Loring, 132 Washington St.

Mr. Loring seems resolved, that some at least of the highly popular works of bye-gone years shall not be forgotten, if his influence can prevent it. "Though he may add the new wine to be good, he evidently thinks the old to be better. Probably he is not altogether singular in this; and the grey hairs here and there upon him, will sufficiently account for the odd taste he exhibits in preferring works that cost "nine years' labor, to those now flooding the earth, both from the furnace, both of the intellectual, and iron steam boiler. If he can prevail to turn the attention of the reading community, or even a small part of it, to the works of John Newton, and Amelia Opie, and others, of the same period, of various excellence, he will accomplish good. We can heartily wish him success. The "Curse for Scandal" is an admirable work, and would not fail to do good by its very title, meeting the eye in a family library, even if never read. But it is too attractive not to be read in any family where it shall find an abode. Essential duties only can resist the fascinating style, and lively imagination of Miss Opie.

ALFRED MONTROSE; or, the way I should go. A story, by J. W. Baynes. pp. 158. 18mo. Boston; Mass. S. S. Depository, 13 Cornhill.

Every volume designed for the Sabbath school library should be strictly religious; a volume that may be read, not only with sacred pleasure and without detriment, but with positive advantage. It is not to be expected nor demanded that all these volumes possess equal excellence. Yet in the one respect now referred to, they ought to be alike above criticism. "Alfred Montrose" is such a volume. It will not interest "vain persons," or those who read only "for the sake of the story," and without regard to spiritual improvement. But it will interest every serious-minded youth; and it may be put into the hands of a child, by any parent, with an entire assurance that its influence will be wholly salutary. Alfred is taken up with a boy, by his mother, and faithfully instructed by her in the doctrines and duties of religion; and her instructions are seconded by the efforts of the Sabbath school teacher;—and the result is, that those

instructions are sealed upon his heart by the Holy Spirit, and he becomes not only a Christian, but a minister, and then a missionary to the heathen; which character he still sustains, honorably and usefully. We cannot too earnestly invite the attention of religious parents, as well as seriously disposed children, to a volume that teaches them so clearly, how to teach others also.

AMERICAN BIBLICAL REPOSITORY.
The July number of this work has just been issued. Article I. Sacramental Communion. By Rev. Noah Porter, D. D. of Farmington, Conn. This article takes the ground of Mason, Robert Hall and others, on this subject. It especially condemns the principle adopted by some churches in those days, of repelling all hold slaves from the Sacramental Table. Art. II. Evidence of Testimony. By E. Pond, D. D. of Bangor. Art. III. What is sin? By Prof. Stuart. Art. IV. The origin of Writing in Greece and Egypt. By Rev. T. Parker, West Roxbury, Mass. Art. V. Normal Schools and Seminaries. By Prof. Stowe of Cincinnati. Art. VI. Discriminative preaching. By Prof. Shepard of Bangor. Art. VII. Review of Mahan on Christian Perfection. Art. VIII. On the natural Significance of Articulate sounds. By Prof. J. W. Gibbs, New Haven, Conn. IX. The condition and belief of the Jews at the time of the coming of Christ. Translated from the German, by Rev. J. Murdock, New Haven. Art. X. The phrases "Born of God," and "Born again," in the New Testament. By Rev. S. K. Cox, D. D. Brooklyn, N. Y. Art. XI. Anti-Catholicism history of America, &c. By Rev. A. B. Chapin, Connecticut. Art. XII. Review of Selections from German Literature. Art. XIII. Review of Bacon's Historical Discourses. By Rev. N. Porter, Jr. New Milford, Conn. Art. XIV. Critical History of Ancient Edom.—A little volume has just been published by the American Sunday School Union on Arabia Petraea and Ancient Edom. It is a well condensed and valuable sketch of the scriptural prophecies relating to the subject, and the records of their striking fulfillment, as detailed in the travels of Burckhardt, Leigh, Laborde, Stephens and others. No effort has been made to adapt it to the capacities of very young children. It is for that great multitude of our Sunday Schools, who ought by this time to be "teachers."

POSTAGE.—It has been announced by the English government, that they are about to adopt a penny postage, which it is believed will promote the interests of commerce, intelligence, morals and religion. We hope the day is not distant when our government will follow the example.

PRESBYTERIAN CHURCH.—A convention of Presbyterian Ministers and Elders, assembled on the 30th and 31st of May last, at Oxford, Ohio, have resolved to acknowledge neither of the two general assemblies, and appointed another meeting to be held at Hamilton, Butler Co., Ohio, on the first of November next, to take further measures.

LIBERAL.—The Hon. Thomas W. Williams, of New London, member elect of the next Congress, has made a donation of one thousand dollars to the Colonization cause.—*Harvard Courant.*

THE LOUISVILLE JOURNAL, in describing the death of an inebriate by suicide, says, "he staggered into eternity." Where could be found words more awfully expressive of the end of the drunkard?

EPISCOPACY IN INDIA.—Since Bishop Wilson entered his diocese in 1823, 3,000 young persons have been confirmed, 1,400 of them belonging to Ceylon and Madras. In the diocese are between 50 and 60 church structures, 20 of them new ones. The Bishop has held 19 ordinations, at which 23 candidates were admitted to the order of deacons and 25 to that of priests; of this number were two Hindoo converts. The number of clergymen on the establishment is 40, 9 of whom are absent. Divine service is performed regularly at 40 different stations, and the whole body of Clergy, Professors, and Missionaries, 92, 12 of them are absent through sickness. The nine congregations in Calcutta include 3,038 persons, of whom 839 are communicants.

ORDAINED. At Tuscarora Mission, July 3, 1836, Rev. GILBERT ROCKWOLD, as a Missionary of the American Board of Commissioners for Foreign Missions, was ordained by Rev. Lemuel Clark, of Lewiston; First Prayer, by Rev. John Elliot, of Youngstown, and former missionary at Tuscarora; Sermon, by Rev. E. Parmenter, of Jamestown; Consecrating Prayer, by Rev. Asher Wright, of the Seneca Mission; Charge, by Rev. A. Bliss, of the Titusville Mission; Reading of the Holy Scriptures, by Rev. A. Wright; Address to the Church and People, by Rev. John Elliot; Concluding Prayer, by Rev. Elisha B. Sherrod, of Wilson; Benediction, by Rev. Gilbert Rockwold.

The exercises were listened to by an attentive audience of Indians, who probably never witnessed any thing of the kind before. The exercises were solemn and interesting to the people to the very close, although considerably protracted by passing through an interpreter.

What added to the interest of the occasion, was the ordination of three native members as Deacons of the church, at the close of the ordination. The church has received a refreshing from on high during the last winter, which has added a number to the church, and is still in a peaceful and prosperous condition. [Communicated.]

ORDINATION.—On the 23d of July, the Presbytery of Columbus, Ohio, ordained and installed, Mr. T. M. TROTTER, Secretary among the Presbyteries, in Washington, Ohio. Rev. Charles Fish presided from 2 Cor. 5: 11. "We persuade men." Rev. H. Hubbard presided, and proposed the constitutional questions; Rev. Dr. J. Hoge gave the charge to the Pastor and people.—*Comm.*

JOHN RIDGE—the Cherokee Indian.
The newspapers announce the assassination of John Ridge, and Major Ridge, his father. Both these individuals were extensively known. Ridge senior, called in his own name and elsewhere Major Ridge, was a distinguished chief in the Cherokee nation; he frequently visited Washington, and was a man of uncommon ability and influence. His son John was educated at the Cornwall School, in Connecticut, where he married a respectable white lady. He accompanied his father back to his tribe, and at the same time, went of the Mississippi, and in the late residence of her husband, Henry Creek, near the corner of Arkansas and Missouri.

John Ridge was about 35 years of age; was formerly a practicing attorney among the Cherokee; and at one time, president of the Senate of that nation. In the year 1832, he and Elias Boudinot, both Cherokees, visited this city, Boston, &c. and addressed several meetings on behalf of their nation. Those who saw and heard Mr. Ridge, will remember his gentlemanly bearing and stirring eloquence. At a

subsequent period, Messrs. Ridge, father and son, were induced to cease their opposition to the removal of the Cherokee west of the Mississippi, and to become the warm advocates of that measure. Mr. Ridge, and the party among the nation who opposed the removal, accused Major Ridge and his son of having been bribed to forsake what they considered the true interests of their people. And the sudden and ample means possessed by Messrs. Ridge seemed to evince that if not bribed, they had partaken largely of the "loaves and fishes," so bountifully scattered by our government to make the Cherokees willing to remove.

Since the emigration of the Cherokee to the west of the "Father of Waters," John Ridge has been engaged in trade, and has visited this city two or three times, where he has purchased goods largely. His last visit was in May, when he paid for the principal part of his purchases in post notes of the United States Bank. He was accompanied by two young gentlemen of the Cherokee nation, who were also engaged in trade.

Both Major Ridge and his son were slaveholders; John Ridge owned many of fairer complexion in his prejudice against many of the African dye, and made himself somewhat ridiculous at the collection given in his behalf, at the first arrival of the steamer in this port, by some remarks he made in allusion to people of color, although his speech on that occasion was considered in other respects a specimen of eloquence. He was fond of distinction, wealth, and power;—was pleased with rich apparel and ornaments;—was jealous of his supposed rights; but was not a devoted husband and father.

When John Ridge visited this city in 1832, he was conversed with repeatedly on the subject of personal religion; and surprise was expressed that he, who had been educated in New England, at a religious school, and had associated so long with missionaries, should be devoid of an interest in Christ. He was exhorted to give immediate attention to the subject, and no longer to defer repentance and securing an interest in the Redeemer. He promised to do so; and remarked, that he had never understood the doctrine of repentance. He supposed that men were entirely passive in conversion; and that, to use his own peculiar language, "mankind stood, as it were, in a circle, while the Holy Spirit went around, and looked in this one and that one." Ridge said, "I have been waiting, and waiting, suppose I might some day be hooked in, and never understand till now that I must make a movement on the subject myself."

At another time he said, striking a brick wall with his fist, "My heart is as hard as that brick." He was invited to attend a morning prayer meeting, and did so. He was much affected at the prayers that were offered on his behalf, and the interest taken about his soul by Christians at that and the other religious meetings he attended.

Mr. Ridge was invited to attend a Monthly Concert during his visit here in 1832, and to make an address. He shouldered his gun, he said, to attend the meeting, but wished to be heard from speaking, as it seemed to him to be important in one who did not profess religion, to address a religious meeting. He was, however, urged to make some remarks, and complied. He began by saying, that he stood before them, he was ashamed to say, as one who had not embraced Christianity himself, and yet he could relate many things in connection with the Christian religion, from those who had been converted in his nation. He related several striking facts. Among them was the following respecting an eminent person, who had been reclaimed from deep degradation by the power of the gospel. He had sunk so low by his intemperate habits, that he was generally called throughout the nation, "the wicked Richard," but the good news of God had been sent to his right mind, and he was a judge of the supreme court, and during vacations often went about addressing his countrymen on the subject of religion. His addresses made a deep impression. The political meetings however, which he attended afterwards, and the flattering notice taken of him, seemed to divert his mind, and his religious impressions were gradually fading away.

His wife was however happily converted not long after.

Mr. Ridge spoke with exultation of his intention of having his two sons educated at a New England college, and appeared to be engrossed with literary pursuits, and a desire to promote the intellectual and moral good of his nation.—The profane distribution of gold, however, had not been forgotten. Changing men, to induce them to emigrate to the west of the Mississippi, of which John Ridge participated largely, seemed to give a new direction to his ambition. He foresaw, in a great measure, his former pursuits, and appeared to be intent on the acquisition of property, and being as he expressed it, "a great man, a real Caesar."

Summary of News.
THE GREAT WESTERN arrived at New York on Monday at 2 o'clock, P. M. She left Bristol on the 6th inst. and brings London and Liverpool dates to the 5th.

The news received by her is not good. There had been a decline in cotton between the 14th June and 3d July, of nearly three farthings. Hostilities had commenced between Turkey and Egypt. The rate of interest had advanced in London.

The British Queen was to sail on the 11th July. Mr. Webster had received every attention in London from the Literary, Nobility, and Gentry. His services in the cause of the American Indians, and his frequent guest at the Queen's table.

WAR IN THE EAST. London, Thursday, July 4th. The Sultan has not only declared war against Mehmet Ali, but as supreme Caliph of the Faithful, and Representative of the Prophet pronounced sentence of excommunication against the Pacha and his son Ibrahim, deposited from the Government of Egypt and Syria. The sentence was pronounced by his Highness on the 9th, the feast of bull of malediction being prepared by the Grand Mufti, after a grave consultation of the most learned Doctors of the Mussulman law. The 14th being Friday, the Mahomedan Sabbath, the sentence of excommunication was to be read in all the Mosques. The Turkish fleet, which the Sultan was reported to have sent on the 8th, and the second on the 9th ultimo. They were to rendezvous at Gallipoli, where 10,000 men were waiting to be taken on board, with large quantities of military and other supplies. The fleet consisted of thirty-four sail of all sizes, well equipped, and the crews were in high spirits. Previous to the sailing of the second division, the Sultan sent a letter to the British Government, in which he said, "I have a few words of encouragement to the officers and men, and to give them the benediction of the Prophet. Among the Englishmen on board, were Captains Walker, Conolly, and Lee, the first of whom the Sultan raised to the rank of Real Admiral. General Johnson, a French officer who served with distinction in Greece and Egypt, was reported to be on board, though known to be in the confidence of the Sultan, and one of the main springs of the expedition, he has declined accepting any recognized rank, choosing to appear as the friend of the Captain Pacha. The Sultan having taken leave of the officers, withdrew amid the roar of artillery. The destination of the fleet was said to be Alexandria, and the British fleet, under the command of Admiral Pacha, was to follow.

The Sultan's final resolution being communicated to the European Ambassadors, an Imperial Firman was prepared, which was to be despatched on the 13th ult. by the Stamboul steamer, to Hafiz Pacha, in which the General is invested with the Pacha's of Syria and Egypt.

The Egyptian army in Arabia, under Kirashid Pacha, has entered Basorah. Lord Ponsonby declared that the time for tergiversation was past, and that for acting was come at last. Admiral Rousin was in the greatest distress, France having assumed something like the protectorship of Mehmet Ali.

News had reached Vienna, that the Government of that city had commenced in good earnest in Syria, and that the troops of Ibrahim Pacha fell back from their positions, fighting as they retreated, so that the Turkish army had encamped in the territory of Mehmet Ali. They likewise state that 5,000 Egyptians deserted to Hafiz Pacha at the first onset. It appears that Ibrahim was himself present at the engagement, being at the time at Aleppo; for the instant the news reached him he commanded the division, stationed there to advance and meet the enemy in the field. To have allowed Hafiz to approach Aleppo, undisturbed, would have been to permit him to be joined by the divisions commanded by the Pacha of Bagdad and Mezin, and which Ibrahim is too good a General to commit.

England and France must now declare themselves; and if they would prevent Europe from being involved in the blaze of this war, they must act unanimously, and with good faith. No time is to be lost.

The questions now asked are, what part will France take? What part will Russia take? What part will England take? Will there be a general war in Europe? To the three first questions Lord Palmerston would probably decline to give any answer; to the last, he would say "No," and that is the common sense view of the case; but it must not be disguised that there is a devilish spirit abroad in favor of war and bloodshed, to restrain which will require great wisdom, and good government.

The French Minister has demanded an extraordinary credit from the Chamber of Deputies, for the purpose of augmenting their fleet in the Mediterranean.

France asserts openly, by her Deputies, the necessity of protecting Turkey against Russia, which nation, it is assumed, is stimulating the Egyptians. All her efforts, M. de Rigny, Odessa, Beirut, and the Ministers—were of one accord in voting ten million francs, to enable France to get her part in protecting Turkey. The combined fleets of France and England, in the Levant, were very powerful. It has created some surprise at Constantinople, that the Porte, who has been so poor for sometime past, should suddenly be able to furnish a fleet of ten vessels, and long standing arrears have been paid off, and ready money is forthcoming for every thing.

CONSPIRACY IN THE EAST INDIES.—According to Calcutta gazettes, received in Paris, an extensive conspiracy against the English had been discovered by a magistrate of Madras. Dost Mohamed, the Schah of Persia, and Moun Singh, who were at the head of the conspiracy, had sent emissaries to the native chiefs, to excite them to revolt. The Schah had marched against them, at the head of 40,000 men, after detaching a corps of 5,000 men to Buzhere.

The accounts of the crops are encouraging; that is to say, they will be in England, as usual, superabundant, and in France, as usual, deficient. The state of society is almost looked upon as a matter of course.

The Thames Tunnel will be opened for foot passengers in fifteen months.

There was a great riot at Birmingham, in consequence of an attempt, on the part of the London police, to arrest the Chartists. The military were called in to assist the police. No lives were lost, but several persons were dangerously wounded.

Accounts from Cologne state that the town of Neustadt had been destroyed by fire. The Town House and more than 400 dwelling houses were burned.

A Correspondent of the Journal of Commerce, under date of London, July 4, says:—

"War has formally been declared by the Sultan against the Pacha of Egypt, and his fleet has sailed with 10,000 troops from Constantinople. Should Russia sustain the Pacha, events hereafter may be highly interesting. In any case agriculture will be neglected, and the cotton growers will join the army. The young Queen of this country will neither dissolve Parliament, nor dismiss the Ministry. She prefers her personal convenience to any changes; and to a foreigner it appears rather embarrassing how she should act. For neither of the political parties can command a majority sufficiently large to be counted upon in government. Changing men, however, would therefore effect good object, and the populace are sadly too agitated at this moment to have an election."

"The grain crops are growing beautifully, and promise abundance. The ageny, however, every where prevalent, will come to some issue. The country cannot sustain itself much longer in this path. Five per cent interest, and one per cent discount, is freely paid for money, &c. at short dates. Trouble therefore seems as a storm past midnight, and we hourly look for dawn of day, either in the issue of small notes, or to suspend payments. The former mode is canvassed freely, but the latter, if necessary only. The labors of the many missionaries who came to the New World, for the purpose of extending rail roads in our forests, and other like projects, are suspended, and they are men of leisure."

"Louis Philippe appears to have succeeded in a great measure in tranquillizing France, and that government is now engaged in a naval outfit for Turkey."

The news received by her is not good. There had been a decline in cotton between the 14th June and 3d July, of nearly three farthings. Hostilities had commenced between Turkey and Egypt. The rate of interest had advanced in London.

The British Queen was to sail on the 11th July. Mr. Webster had received every attention in London from the Literary, Nobility, and Gentry. His services in the cause of the American Indians, and his frequent guest at the Queen's table.

WAR IN THE EAST. London, Thursday, July 4th. The Sultan has not only declared war against Mehmet Ali, but as supreme Caliph of the Faithful, and Representative of the Prophet pronounced sentence of excommunication against the Pacha and his son Ibrahim, deposited from the Government of Egypt and Syria. The sentence was pronounced by his Highness on the 9th, the feast of bull of malediction being prepared by the Grand Mufti, after a grave consultation of the most learned Doctors of the Mussulman law. The 14th being Friday, the Mahomedan Sabbath, the sentence of excommunication was to be read in all the Mosques. The Turkish fleet, which the Sultan was reported to have sent on the 8th, and the second on the 9th ultimo. They were to rendezvous at Gallipoli, where 10,000 men were waiting to be taken on board, with large quantities of military and other supplies. The fleet consisted of thirty-four sail of all sizes, well equipped, and the crews were in high spirits. Previous to the sailing of the second division, the Sultan sent a letter to the British Government, in which he said, "I have a few words of encouragement to the officers and men, and to give them the benediction of the Prophet. Among the Englishmen on board, were Captains Walker, Conolly, and Lee, the first of whom the Sultan raised to the rank of Real Admiral. General Johnson, a French officer who served with distinction in Greece and Egypt, was reported to be on board, though known to be in the confidence of the Sultan, and one of the main springs of the expedition, he has declined accepting any recognized rank, choosing to appear as the friend of the Captain Pacha. The Sultan having taken leave of the officers, withdrew amid the roar of artillery. The destination of the fleet was said to be Alexandria, and the British fleet, under the command of Admiral Pacha, was to follow.

The Sultan's final resolution being communicated to the European Ambassadors, an Imperial Firman was prepared, which was to be despatched on the 13th ult. by the Stamboul steamer, to Hafiz Pacha, in which the General is invested with the Pacha's of Syria and Egypt.

The Egyptian army in Arabia, under Kirashid Pacha, has entered Basorah. Lord Ponsonby declared that the time for tergiversation was past, and that for acting was come at last. Admiral Rousin was in the greatest distress, France having assumed something like the protectorship of Mehmet Ali.

News had reached Vienna, that the Government of that city had commenced in good earnest in Syria, and that the troops of Ibrahim Pacha fell back from their positions, fighting as they retreated, so that the Turkish army had encamped in the territory of Mehmet Ali. They likewise state that 5,000 Egyptians deserted to Hafiz Pacha at the first onset. It appears that Ibrahim was himself present at the engagement, being at the time at Aleppo; for the instant the news reached him he commanded the division, stationed there to advance and meet the enemy in the field. To have allowed Hafiz to approach Aleppo, undisturbed, would have been to permit him to be joined by the divisions commanded by the Pacha of Bagdad and Mezin, and which Ibrahim is too good a General to commit.

England and France must now declare themselves; and if they would prevent Europe from being involved in the blaze of this war, they must act unanimously, and with good faith. No time is to be lost.

The questions now asked are, what part will France take? What part will Russia take? What part will England take? Will there be a general war in Europe? To the three first questions Lord Palmerston would probably decline to give any answer; to the last, he would say "No," and that is the common sense view of the case; but it must not be disguised that there is a devilish spirit abroad in favor of war and bloodshed, to restrain which will require great wisdom, and good government.

The French Minister has demanded an extraordinary credit from the Chamber of Deputies, for the purpose of augmenting their fleet in the Mediterranean.

France asserts openly, by her Deputies, the necessity of protecting Turkey against Russia, which nation, it is assumed, is stimulating the Egyptians. All her efforts, M. de Rigny, Odessa, Beirut, and the Ministers—were of one accord in voting ten million francs, to enable France to get her part in protecting Turkey. The combined fleets of France and England, in the Levant, were very powerful. It has created some surprise at Constantinople, that the Porte, who has been so poor for sometime past, should suddenly be able to furnish a fleet of ten vessels, and long standing arrears have been paid off, and ready money is forthcoming for every thing.

CONSPIRACY IN THE EAST INDIES.—According to Calcutta gazettes, received in Paris, an extensive conspiracy against the English had been discovered by a magistrate of Madras. Dost Mohamed, the Schah of Persia, and Moun Singh, who were at the head of the conspiracy, had sent emissaries to the native chiefs, to excite them to revolt. The Schah had marched against them, at the head of 40,000 men, after detaching a corps of 5,000 men to Buzhere.

The accounts of the crops are encouraging; that is to say, they will be in England, as usual, superabundant, and in France, as usual, deficient. The state of society is almost looked upon as a matter of course.

The Thames Tunnel will be opened for foot passengers in fifteen months.

There was a great riot at Birmingham, in consequence of an attempt, on the part of the London police, to arrest the Chartists. The military were called in to assist the police. No lives were lost, but several persons were dangerously wounded.

Accounts from Cologne state that the town of Neustadt had been destroyed by fire. The Town House and more than 400 dwelling houses were burned.

A Correspondent of the Journal of Commerce, under date of London, July 4, says:—

"War has formally been declared by the Sultan against the Pacha of Egypt, and his fleet has sailed with 10,000 troops from Constantinople. Should Russia sustain the Pacha, events hereafter may be highly interesting. In any case agriculture will be neglected, and the cotton growers will join the army. The young Queen of this country will neither dissolve Parliament, nor dismiss the Ministry. She prefers her personal convenience to any changes; and to a foreigner it appears rather embarrassing how she should act. For neither of the political parties can command a majority sufficiently large to be counted upon in government. Changing men, however, would therefore effect good object, and the populace are sadly too agitated at this moment to have an election."

"The grain crops are growing beautifully, and promise abundance. The ageny, however, every where prevalent, will come to some issue. The country cannot sustain itself much longer in this path. Five per cent interest, and one per cent discount, is freely paid for money, &c. at short dates. Trouble therefore seems as a storm past midnight, and we hourly look for dawn of day, either in the issue of small notes, or to suspend payments. The former mode is canvassed freely, but the latter, if necessary only. The labors of the many missionaries who came to the New World, for the purpose of extending rail roads in our forests, and other like projects, are suspended, and they are men of leisure."

"Louis Philippe appears to have succeeded in a great measure in tranquillizing France, and that government is now engaged in a naval outfit for Turkey."

The news received by her is not good. There had been a decline in cotton between the 14th June and 3d July, of nearly three farthings. Hostilities had commenced between Turkey and Egypt. The rate of interest had advanced in London.

The British Queen was to sail on the 11th July. Mr. Webster had received every attention in London from the Literary, Nobility, and Gentry. His services in the cause of the American Indians, and his frequent guest at the Queen's table.

WAR IN THE EAST. London, Thursday, July 4th. The Sultan has not only declared war against Mehmet Ali, but as supreme Caliph of the Faithful, and Representative of the Prophet pronounced sentence of excommunication against the Pacha and his son Ibrahim, deposited from the Government of Egypt and Syria. The sentence was pronounced by his Highness on the 9th, the feast of bull of malediction being prepared by the Grand Mufti, after a grave consultation of the most learned Doctors of the Mussulman law. The 14th being Friday, the Mahomedan Sabbath, the sentence of excommunication was to be read in all the Mosques. The Turkish fleet, which the Sultan was reported to have sent on the 8th, and the second on the 9th ultimo. They were to rendezvous at Gallipoli, where 10,000 men were waiting to be taken on board, with large quantities of military and other supplies. The fleet consisted of thirty-four sail of all sizes, well equipped, and the crews were in high spirits. Previous to the sailing of the second division, the Sultan sent a letter to the British Government, in which he said, "I have a few words of encouragement to the officers and men, and to give them the benediction of the Prophet. Among the Englishmen on board, were Captains Walker, Conolly, and Lee, the first of whom the Sultan raised to the rank of Real Admiral. General Johnson, a French officer who served with distinction in Greece and Egypt, was reported to be on board, though known to be in the confidence of the Sultan, and one of the main springs of the expedition, he has declined accepting any recognized rank, choosing to appear as the friend of the Captain Pacha. The Sultan having taken leave of the officers, withdrew amid the roar of artillery. The destination of the fleet was said to be Alexandria, and the British fleet, under the command of Admiral Pacha, was to follow.

The Sultan's final resolution being communicated to the European Ambassadors, an Imperial Firman was prepared, which was to be despatched on the 13th ult. by the Stamboul steamer, to Hafiz Pacha, in which the General is invested with the Pacha's of Syria and Egypt.

The Egyptian army in Arabia, under Kirashid Pacha, has entered Basorah. Lord Ponsonby declared that the time for tergiversation was past, and that for acting was come at last. Admiral Rousin was in the greatest distress, France having assumed something like the protectorship of Mehmet Ali.

News had reached Vienna, that the Government of that city had commenced in good earnest in Syria, and that the troops of Ibrahim Pacha fell back from their positions, fighting as they retreated, so that the Turkish army had encamped in the territory of Mehmet Ali. They likewise state that 5,000 Egyptians deserted to Hafiz Pacha at the first onset. It appears that Ibrahim was himself present at the engagement, being at the time at Aleppo; for the instant the news reached him he commanded the division, stationed there to advance and meet the enemy in the field. To have allowed Hafiz to approach Aleppo, undisturbed, would have been to permit him to be joined by the divisions commanded by the Pacha of Bagdad and Mezin, and which Ibrahim is too good a General to commit.

England and France must now declare themselves; and if they would prevent Europe from being involved in the blaze of this war, they must act unanimously, and with good faith. No time is to be lost.

The questions now asked are, what part will France take? What part will Russia take? What part will England take? Will there be a general war in Europe? To the three first questions Lord Palmerston would probably decline to give any answer; to the last, he would say "No," and that is the common sense view of the case; but it must not be disguised that there is a devilish spirit abroad in favor of war and bloodshed, to restrain which will require great wisdom, and good government.

The French Minister has demanded an extraordinary credit from the Chamber of Deputies, for the purpose of augmenting their fleet in the Mediterranean.

France asserts openly, by her Deputies, the necessity of protecting Turkey against Russia, which nation, it is assumed, is stimulating the Egyptians. All her efforts, M. de Rigny, Odessa, Beirut, and the Ministers—were of one accord in voting ten million francs, to enable France to get her part in protecting Turkey. The combined fleets of France and England, in the Levant, were very powerful. It has created some surprise at Constantinople, that the Porte, who has been so poor for sometime past, should suddenly be able to furnish a fleet of ten vessels, and long standing arrears have been paid off, and ready money is forthcoming for every thing.

CONSPIRACY IN THE EAST INDIES.—According to Calcutta gazettes, received in Paris, an extensive conspiracy against the English had been discovered by a magistrate of Madras. Dost Mohamed, the Schah of Persia, and Moun Singh, who were at the head of the conspiracy, had sent emissaries to the native chiefs, to excite them to revolt. The Schah had marched against them, at the head of 40,000 men, after detaching a corps of 5,000 men to Buzhere.

The accounts of the crops are encouraging; that is to say, they will be in England, as usual, superabundant, and in France, as usual, deficient. The state of society is almost looked upon as a matter of course.

The Thames Tunnel will be opened for foot passengers in fifteen months.

There was a great riot at Birmingham, in consequence of an attempt, on the part of the London police, to arrest the Chartists. The military were called in to assist the police. No lives were lost, but several persons were dangerously wounded.

Accounts from Cologne state that the town of Neustadt had been destroyed by fire. The Town House and more than 400 dwelling houses were burned.

A Correspondent of the Journal of Commerce, under date of London, July 4, says:—

"War has formally been declared by the Sultan against the Pacha of Egypt, and his fleet has sailed with 10,000 troops from Constantinople. Should Russia sustain the Pacha, events hereafter may be highly interesting. In any case agriculture will be neglected, and the cotton growers will join the army. The young Queen of this country will neither dissolve Parliament, nor dismiss the Ministry. She prefers her personal convenience to any changes; and to a foreigner it appears rather embarrassing how she should act. For neither of the political parties can command a majority sufficiently large to be counted upon in government. Changing men, however, would therefore effect good object, and the populace are sadly too agitated at this moment to have an election."

"The grain crops are growing beautifully, and promise abundance. The ageny, however, every where prevalent, will come to some issue. The country cannot sustain itself much longer in this path. Five per cent interest, and one per cent discount, is freely paid for money, &c. at short dates. Trouble therefore seems as a storm past midnight, and we hourly look for dawn of day, either in the issue of small notes, or to suspend payments. The former mode is canvassed freely, but the latter, if necessary only. The labors of the many missionaries who came to the New World, for the purpose of extending rail roads in our forests, and other like projects, are suspended, and they are men of leisure."

"Louis Philippe appears to have succeeded in a great measure in tranquillizing France, and that government is now engaged in a naval outfit for Turkey."

The news received by her is not good. There had been a decline in cotton between the 14th June and 3d July, of nearly three farthings. Hostilities had commenced between Turkey and Egypt. The rate of interest had advanced in London.

The British Queen was to sail on the 11th July. Mr. Webster had received every attention in London from the Literary, Nobility, and Gentry. His services in the cause of the American Indians, and his frequent guest at the Queen's table.

WAR IN THE EAST. London, Thursday, July 4th. The Sultan has not only declared war against Mehmet Ali, but as supreme Caliph of the Faithful, and Representative of the Prophet pronounced sentence of excommunication against the Pacha and his son Ibrahim, deposited from the Government of Egypt and Syria. The sentence was pronounced by his Highness on the 9th, the feast of bull of malediction being prepared by the Grand Mufti, after a grave consultation of the most learned Doctors of the Mussulman law. The 14th being Friday, the Mahomedan Sabbath, the sentence of excommunication was to be read in all the Mosques. The Turkish fleet, which the Sultan was reported to have sent on the 8th, and the second on the 9th ultimo. They were to rendezvous at Gallipoli, where 10,000 men were waiting to be taken on board, with large quantities of military and other supplies. The fleet consisted of thirty-four sail of all sizes, well equipped, and the crews were in high spirits. Previous to the sailing of the second division, the Sultan sent a letter to the British Government, in which he said, "I have a few words of encouragement to the officers and men, and to give them the benediction of the Prophet. Among the Englishmen on board, were Captains Walker, Conolly, and Lee, the first of whom the Sultan raised to the rank of Real Admiral. General Johnson, a French officer who served with distinction in Greece and Egypt, was reported to be on board, though known to be in the confidence of the Sultan, and one of the main springs of the expedition, he has declined accepting any recognized rank,

